

**MOVEMENT FOR THE TRUTH**

Mile I, Ogada I, Obubra.  
Cross River State

28<sup>th</sup> July, 2014

His Excellency,  
Senator Liyel Imoke,  
Governor  
Governor's Office,  
Calabar,  
Cross River State.

Your Excellency,

**A PROTEST AGAINST THE MISCONDUCT OF THE  
PARAMOUNT RULER OF OBUBRA, HIS MAJESTY OVARR  
CLEMENT EWONA**

We are a socio-cultural organization whose interest is to stem out injustice in all its form. Having had a wide range of consultation across communities in Obubra Local Government Area, we wish to express our dismay over the misconduct of the Paramount Ruler of Obubra, particularly his meddlesome role in traditional matters that are exclusively village and clan affairs, in breach of sections 15(1) (a, b and c) and section 29(a) of the Cross River State Chieftaincy Edict of 1978.

By Section 15(1) (a and c) the law grants exclusive jurisdiction to a clan head over the culture of the people of his clan. Therefore, it will amount to interference for a Paramount Ruler to determine the culture of a clan without inputs from the clan head.

By Section 29 (a) the Paramount Ruler is limited to upholding culture of the clans having first obtained express input from the clan head concerned.

The instant case of meddlesome is the chieftaincy crisis in Ofodua community, Adun kingdom.

Your Excellency, Ofodua from origin is a community in Adun clan, even before the advent of colonialism in 1906 when the colonial masters established a customary court in Adun. The colonial masters, notwithstanding the bringing of Adun people under colonial Rule in 1906, did not wrest the traditional political power over Adun people from the Clan Head known as Kwuddiden (big chief). Furthermore, the Chieftaincy Edict of 1978 did not take away the sovereign status of the Kwuddiden of Adun over traditional political matters.

## **ADUN TRADITIONAL POLITICAL ORGANIZATION**

Adun comprises seven traditional villages:

1. Oderegha
2. Obubem
3. Ababene
4. Ofat
5. Ofodua
6. Ovonus, and
7. Ofatura.

From inception, Oderegha had been the headquarters of Adun people and the sovereign presides over Adun from Oderegha.

By the custom and tradition of Adun people, the Kwuddiden of Adun is granted exclusive traditional political power to accord recognition and install any village head in Adun kingdom. In other words, no village head can be installed in Adun kingdom without first obtaining recognition from the Kwuddiden of Adun. This is a mandatory requirement.

The Kwuddiden of Adun by custom and tradition of Adun people must come from a particular paternal family in Oderegha known as Abhagana paternal family. And the authority that bestows power on the Kwuddiden to preside over his community, Oderegha and other communities in Adun kingdom is derived from the people's emblem known

as Iyarrawomo. By virtue of the power conferred on the Kwuddiden, he donates Chieftaincy emblems known as Okpuwang to other chiefs he had accorded recognition. While the Kwuddiden's emblem (Iyarrawomo) gives him the authority to preside over the entire Adun kingdom, the Okpuwang conferred authority on the village heads to rule over their respective villages.

Equally, the respective Village Heads must by custom and tradition come from a particular paternal family (Ruling House). The Ruling Houses in the various communities of Adun kingdom are of common knowledge to all.

1. As stated above, in Oderegha, the Traditional Head quarters of Adun, the ruling house is Abhagana. The house rules over Oderegha and the entire Adun kingdom.
2. Obubem village: The ruling house is Aganarin.
3. Ababene: The ruling house is Okpuwangteim.
4. Ofat village: The ruling house is Akhon.
5. Ofodua village: The ruling house is Okpuwang in Iva Egbe.
6. Ovonus: The ruling house is Ovononteim.
7. Ofatura village: The ruling house is Adidona.

The Traditional political arrangement of Adun people made provision for Kingmakers. The Tradition made it mandatory that kingmakers must be domiciled in the ruling house for a valid selection of a successor. To the people of Adun the test of validity of a selection of a village head is whether the kingmakers are from that ruling house where the aspiring village head hails. The popularity of a candidate, by this tradition, is determined by the kingmakers, to the exclusion of the village.

A study of the Adun Traditional political organization shows that it does not admit rotation or multiple ruling houses in a community. A document dated 25<sup>th</sup> September 2013, annexure A, authored by the Kwuddiden of Adun in council and addressed to the Special Adviser to the Governor on chieftaincy matters agrees with the postulation that rotation/multiplicity of ruling houses in Adun is an alien culture.

The Adun Traditional political organization provides for the office of a Regent. A regent by the custom and tradition of Adun people holds office during the period of interregnum. He relinquishes office once kingmakers have selected a successor.

Generally, a regent is not qualified to aspire for the office of village head. However, the custom and tradition provide exceptions to the general rule. The above quoted document authored by the Kwuddiden in council shed light on conditions to be met by a regent who desires to transmute. The principal requirement by these exceptions is that the regent must hail from that Ruling House. Instances abound where regents transmute. The Village Head of Ofat, Chief Otana, transmuted.

We carried out a dispassionate investigation into the Ofodua Chieftaincy crisis and the following facts emerged:

1. Chief Benedict Aje Onyam hails from Iva Egbe paternal family in Ofodua. He became a regent at the demise of his elder brother, Chief Oden Onyam.
2. He later relinquished the office of a regent in accordance with the custom and tradition of Adun people. The kingmakers domiciled in the Ruling House, Iva Egbe family met and selected him. He was presented to the Kwuddiden of Adun in accordance with traditional requirements to accord him recognition. His name was eventually laid before the Governor of Cross River State for official recognition by government. He was accorded Government recognition and a Certificate of Recognition date 2<sup>nd</sup> November 2011 issued in his

favour. The certificate was duly delivered by the Paramount Ruler, in a well attended certificate presentation ceremony held in the Traditional Ruler's Council Office, Obubra.

3. Consequently, the Kwuaddiden of Adun in council, in compliance with Section 11 (2) of the Cross River State Chieftaincy Edict fixed 14<sup>th</sup> May 2012 for installation of Chief Benedict Aje Onyam.
4. On 13th May 2012, Arc. Linus Ovat arrived Ofodua village and Mr. Linus Abeng delivered invitation card for the ceremony to him. He took exception and assembled his paternal family members and expressed his anger. He advised his paternal family members, Iva Egba to resist installation. Linus Abeng who saw him addressing his paternal family was alarmed.

In further demonstration of his anger, Arc. Linus Ovat placed a call to the Kwuaddiden of Adun through his cell phone, warning him not to allow Adun Chiefs enter Ofodua community the following day 14<sup>th</sup> May, 2012, to carry out the planned installation.

Sequel to the incitement, Arc. Linus Ovat's paternal family members and elements from other family units staged a violent demonstration on the 13<sup>th</sup> and 14<sup>th</sup> May 2012, resulting in the putting-on-hold of the installation by the Kwuaddiden, apparently on the counsel of the Chairman of Obubra Local government and the security operatives to prevent blood-bath.

5. Having frustrated the installation, Arc. Linus Ovat's group met on the 15<sup>th</sup> and 24<sup>th</sup> May 2012. In the two meetings, they carried out an unlawful exercise. They purported to have selected Festus Egbe Awodua as village head elect of Ofodua Inland, in contravention of Section 11 (1) (d) of the Chieftaincy law. In their two separate documents dated 15<sup>th</sup> and 24<sup>th</sup> May 2012, addressed to the (Kwuaddiden) of Adun, they claimed to have met as kingmakers on those dates. The purpose of

the two documents was to secure traditional political recognition from the king of Adun.

By these two documents, they have acknowledged the fact that the king of Adun kingdom is the custodian of chieftaincy. In other words, no chief is qualified for official recognition by government without first obtaining recognition from the Kwuddiden of Adun kingdom. It will be a usurpation of the function and authority of the Kwuddiden of Adun kingdom if the Paramount Ruler of Obubra accords recognition to a village head in a clan.

6. The Kwuddiden of Adun kingdom declined recognition of Festus Egbe Awodua. He saw it as an aberration and contrary to Section (11) (1) (d) of the Cross River State Chieftaincy law.
7. Arc. Linus Ovat's group wrote to the Local government Council, intimating Council of their planned installation of Festus Egbe Awodua. Council in its wisdom promptly issued a letter of cancellation of the planned coronation of Festus Egbe Awodua. Council saw that as an aberration for a people to carry out a ceremony of installation without first obtaining official recognition by government as stipulated by section (11) (2). Secondly Council reasoned that there was a subsisting Village Head elect who had been accorded official recognition by government. Indeed, sections 38 and 39 of the Chieftaincy Law provide punishment for such conduct.
8. when the said letter of cancellation was served on them, annexure B, they launched attacks on Iva Egbe family members on the 27<sup>th</sup> and 28<sup>th</sup> July 2012, resulting in maiming and destruction of properties, apparently in resentment of the cancellation.
9. Parties appeared before the Special Adviser to the Governor on Chieftaincy Affairs, Calabar in August 2012 at the instance of Arc. Linus Ovat and his cohorts. Chieftaincy office found no merit in their petition.

10. Surprisingly, the Paramount Ruler of Obubra, in an attempt to secure official recognition of Festus Egbe Awodua unlawfully inserted the name of Festus Egbe Awodua on a list of recommended chiefs made on 25<sup>th</sup> March 2011, annexure C<sup>3-5</sup>

The conduct amounts to making of a false document. Festus Egbe Awodua and the authors of the documents dated 15<sup>th</sup> and 24<sup>th</sup> May 2012, annexures D and E asserted that Festus Egbe Awodua was selected and confirmed on the above dates as Village Head elect. The question therefore is, how did the name of Festus Egbe Awodua make the list compiled on 25<sup>th</sup> March 2011? How was he recommended by the Paramount Ruler in March 2011, annexure C<sup>3-5</sup> whereas the so called selection process of Festus Egbe Awodua took place in May 15<sup>th</sup> and 24<sup>th</sup> 2012? This is a case of placing a cart before the horse.

The conduct is criminal. This forged document was tendered to the Special Adviser to the Governor on Chieftaincy Affairs, thereby making the offence of forgery and uttering complete. This conduct was reported to the Governor of Cross River State through a document dated 10<sup>th</sup> October 2013, annexure F. The conduct was also reported to the Police at Obubra and Zone 6 Police Headquarters, Calabar.

11. It is pertinent to note that Zone 6 headquarters, Calabar took over the investigation of the July 2012 Mayhem from the Cross River State Police command. At the end of investigation, Arc. Linus Ovat and some members of his group were arraigned in court at the Magistrate Court Apiapum, Obubra on criminal charges.
12. The king of Adun applied to court for leave to settle parties as the matter borders on chieftaincy dispute. Leave was granted by court and 22<sup>nd</sup> November 2013 was fixed for parties to appear before the king for final

determination. To frustrate the meeting, Arc. Linus Ovat and his cohorts commenced acts of aggression. His younger brother, Albert Jacob Ovat led a group on the 19<sup>th</sup> of November 2013, went into the farms of some members of Iva Egbe and destroyed their farms as well as physically attacking them. Mr. Samuel Akpang Obem was inflicted a matchet cut. The case was reported to the police at Obubra.

13. On the heels of this unprovoked attack, Arc Linus Ovat and his group unleashed another round of violence on members of Iva Egbe and those whom they perceived as their sympathizers, on the 21<sup>st</sup> and 22<sup>nd</sup> of November 2013, resulting in fatalities and many rendered homeless. The cases were reported to the police at Obubra and Zone 6 is presently investigating.
14. Soon after frustrating the installation, a number of Adun Chiefs, led by Chief Afuro Enang, who had earlier in unison fixed May 14<sup>th</sup> 2012 for installation, became fifth-columnists and attempted to introduce alien culture into Adun Traditional Political culture.

Most of the rebellious chiefs, including Chief Afuro Enang, who is the Adun Traditional Prime Minister, quickly retreated, as they were unable to withstand the heat from the entire Adun people who adjudged their conduct as unbecoming of Traditional Rulers.

It was rumoured that the rebellious chiefs were lured by a cash gift of Five Hundred Thousand Naira (₦500,000.00) from Arc. Linus Ovat.

As a proof that the chiefs were lured, they later participated in the making of a document dated 25<sup>th</sup> September 2013, as custodians of Adun culture, addressed to the Special Adviser to the Governor on Chieftaincy Affairs. The document if applied to the Ofodua Chieftaincy dispute vindicates the claims of Iva Egbe family and decisively demolished the case of Arc. Linus Ovat and Co.

The document enumerated paternal families in each of the Adun villages, placing the Ruling Houses on top of the list of the respective villages, annexure A<sup>4</sup> - 7

15. It is also revealed that Arc. Linus Ovat is at the epicentre of the proponent for rotation of chieftaincy annexure G. The concept of rotation was introduced into the Traditional body polity of Ofodua by Arc Linus Ovat's late father.

In the early 1970s, the late Arc Linus Ovat's father positioned somebody from Iva Obeten apparently to introduce rotation. This was resisted by the community. The matter was determined in the High Court, Calabar in favour of Iva Egbe family.

16. Once again, in 1994, Late Arc Linus Ovat's father in a bid to actualize his rotation concept, led agitation for the dethronement of the Village Head, late Chief Oden Onyam. The matter went to Chieftaincy Office, Calabar and the agitation collapsed in favour of Late Chief Oden Onyam.
17. The Chairman of Council, Dr. Kyrian Mfam setup a committee headed by Chief Barr. Johnson Ebokpo to probe the Chieftaincy dispute. Parties appeared before the committee and tendered their oral and written evidence. In one of the sittings of the committee, the spoke person of Arc. Linus Ovat's faction, Chief Godwin Abeng Igwe issued a warning to the committee that if the chieftaincy was not given to them, they will not accept. The D.P.O, Obubra who is also a member of the committee and was present promptly warned him to withdraw the threat.

After they had tendered their oral and documentary evidence, Arc. Linus Ovat and his group protested to the Governor, questioning the integrity of the committee apparently because the committee must have resisted unholy overtures.

18. From the above findings, it is clear that the Paramount Ruler of Obubra, His Majesty Ovarr Clement Ewona has played a destabilizing role in Ofodua crisis.

The function of the Paramount Ruler principally is that of an administrative officer. His duty therefore is that of recommending village/clan heads to the Governor for recognition and certification. By the provisions of the law the Paramount Ruler has no Traditional political roles in villages. Traditional Political roles in villages under a clan are vested in the respective Clan Heads.

The Traditional Political Organization in Adun kingdom and indeed, Obubra shows that Traditional Political Power is vested in the Traditional Clan Heads. The proliferation of clans and villages occasioned by the 1996 chieftaincy Edict did not take away the sovereignty of the Traditional Clan Heads over all other clans excised from the traditional clans.

The two documents dated 15<sup>th</sup> and 24<sup>th</sup> May 2012 authored by Arc. Linus Ovat's group is instructive. It confirmed the sovereignty of the Traditional Clan Head even though Ofodua has been severed from Adun Traditional Clan.

Your Excellency Sir, the inappropriate conduct of the Paramount Ruler in Traditional political matters cut across the four Traditional Kingdoms in Obubra: Adun, Okum, Osopong and Ofumbongha/Yala.

(a) In Okum clan, the traditional Clan Head is known as the Ohorodo of Okum. For anyone to qualify to hold the office of Ohorodo, you must hail from a particular paternal family in Apiapum known as Ahorodo-Iva paternal family.

The present Ohorodo, His Royal Highness Ovarr Mbina Mbina Ajom III, succeeded the late Ovarr Dickson Agbor Awassam who died in 2008.

Soon after the present Ohorodo was selected by Kingmakers from his paternal family, the sitting Paramount Ruler sponsored the selection and parading of another candidate, Ovarr Augustine Ebughe Ebak. The interference angered leaders of thoughts of Okum and they petitioned the Governor. The Paramount Ruler was queried by the Office of the Special Adviser to the Governor on Chieftaincy Affairs, Calabar and ordered that all issues relating to the Ohorodo be handled by his Office.

The Chieftaincy Office, Calabar found as a fact that the Paramount Ruler interfered in the process and entered a decision in favour of the present Ohorodo His Royal Highness Ovarr Mbina Mbina Ajom III.

The Chieftaincy Office also found as a fact that the candidate supported by the Paramount Ruler impersonated, by presenting a certificate that was issued in favour of the immediate past Ohorodo. It was the Magnanimity of the present Ohorodo that prevented the arrest and prosecution of the said candidate.

It is also pertinent to note that the Paramount Ruler unlawfully inserted the name of Ovarr Augustine Ebughe Ebak in the Register of Traditional Rulers, as Village Head of Apiapum which is the legitimate office of the sitting Ohorodo of Okum. The sitting Ohorodo advised the Paramount Ruler to expunge the name of Ovarr Augustine Ebughe Ebak from the Register of Traditional Rulers.

- (b) Similarly, the people of Ofumbongha Clan have not been spared the Paramount Rulers' meddlesome role in functions that are exclusively the preserve of the village/Clan Heads. For example, in Araraghha Clan in Ofumbongha/Yala Kingdom, the Paramount Ruler, after the people had followed due process in the selection of their village heads, he set aside those selections and came up with a strange list.

The victims represented by HRH Ovarr Okora Edim challenged the decision of the Paramount Ruler in the High Court of Justice, Obubra and judgment was entered in their favour.

- (c) In the same vein, the Paramount Ruler has also wrecked havoc in his own traditional Kingdom, in which he is the Traditional Clan Head. In Ogada Clan, Osopong Kingdom there is no Clan head, a consequence of his questionable role.

The action of the Paramount Ruler has resulted in the forceful exile of the Ogurude clan head who is now taking asylum in Ofumbongha.

The role played by the Paramount Ruler in his traditional kingdom has resulted in militancy/fatalities. The death of one Okpechi Youth is a direct result of his actions. There is uneasy calm in Omene, Okpechi and other villages in his traditional domain.

The Ogurokpon Community had also blocked the only access road from Omene community through Ogurokpon to other communities within the Paramount Ruler's domain, thereby hindering free flow of commercial activities in the area. And all attempts by the chairman of council and his security operatives (DPO, SSS) to reverse the trend felt on the deaf ear of the Paramount Ruler and his people, Ogurokpon annexure H.

Furthermore, to worsen the situation of the Omene people, the Ogurokpon people have filed a suit no. HB/14/2014 against Omene community in the High Court of Justice, Obubra, annexure I.

Your Excellency, the entire Obubra had never witnessed a spate of litigation over traditional matters until the assumption of office of the Paramount Ruler, His Majesty Ovarr Clement Ewona.

Virtually all the Court Cases pending in Obubra High Court of Justice are a direct result of his meddlesome role. The chieftaincy matters involving the Ohorodo of Okum, the Village/Clan headship tussle in Ovonus, Ofodua, Ovukwa, Edondon, Ogada, Ogurude, Ogamana, Ofonekom, Isobo and a host of others support our claim

It is apparent that the mastermind of these chieftaincy crises is the Paramount Ruler, who delights in unholy overtures.

Your Excellency, you may wish to investigate these allegations leveled against the Paramount Ruler. The negative role he has been playing has caused harm, fear and unrest to the peace loving people of Obubra.

#### **PRAYER**

1. The Paramount Ruler should be versed with the custom and tradition of his people. The blunders committed by him shows that he lacks knowledge of the culture.
2. The Paramount Ruler should always embark on a wide range of consultation on any given issue as well as get inputs from other clan Heads especially as it borders on their clan.
3. He should respect the views of other Clan Heads as they are sovereigns in their respective domains as was the case of Eval Nkanu of Igbo Imabana and Ovare Afuro Egbe of Adun in their tenure of office. They selected other Clan Heads who served as advisers which he has refused to do for selfish reasons.
4. The Paramount Ruler of Obubra should be queried for outright interference in a function he is precluded by law. His interference has caused the people of Obubra pain.
5. The Paramount Ruler should be disciplined for making a false document capable of misleading the Governor of

Cross River State. The alarm raised through a document dated 10<sup>th</sup> October 2013 authored by Kingmakers in Ofodua prevented the issuing of a second certificate of recognition to one village, Ofodua Inland.

6. The Chairman of Obubra Local Government Council be prevailed upon to cause the committee he set up tender its report.
7. To prevail on the Chairman of Council to provide security to enable the Kwuddiden of Adun perform his traditional function of installation which has been put on hold as a result of unlawful conduct of Arc. Linus Ovat and Co.
8. Government should prevail on the Paramount Ruler to allow Omene community in his traditional clan (Osopong) to live in peace as his unwholesome activities pose ~~a threat~~ to their existence.

Your Excellency, the people are anxiously waiting for your intervention to forestall further breakdown of law and order in Obubra.

1. Comrade Martin Edim  
President



2. Comrade Nkasi Amara  
Secretary



3. Comrade Enang Igwe Ayo  
Speaker of Parliament



4. Comrade Patrick Eka  
Treasurer



5. Com. Boniface O. Odah Gakema  
Asst. Secretary



6. Comrade Godwin Okereke Aya  
P.R.O.



7. Comrade Ofadim Igut Owor  
Ex. Officio



8. Comrade Boniface Agwu  
Auditor



9. Comrade Omu Odey  
Financial Secretary



10. Comrade Paul Ogut Ekama  
Patron



**Cc:**

The Special Adviser,  
Chieftaincy Affairs,  
Governor's Office  
Calabar.

The Speaker,  
CRSHA  
Assembly Complex  
Calabar

The Chairman,  
Obubra Local Govt. Council,  
Obubra.

The AIG,  
Zone 6 H/qtrs  
Calabar.

The Commissioner of Police,  
State Police Command,  
Diamond Hill  
Calabar

The Commission for Justice &  
Attorney-General,  
Ministry of Justice  
New secretariat Complex  
Calabar.

The DPO,  
Divisional Police H/Qtrs  
Obubra

The Director  
SSS  
Obubra

The Paramount Ruler,  
Traditional Ruler's Council,  
Obubra.

The Kuddiden of Adun Kingdom,  
Oderega – Adun.

## ANNEXURE A

Iva Egbe royal family

Ofodua,

Obubra.

October 21<sup>st</sup> 2013

The Special Adviser,  
Chieftaincy Affairs,  
Governor's Office,  
Calabar. October

Sir,

### **CUSTOMARY STATUS/ELIGIBILITY OF A REGENT FROM A RULING HOUSE ASPIRING FOR THE OFFICE OF VILLAGE HEAD**

We, the authors of this document, are the kingmakers in Ofodua, Obubra. We wish to offer our humble contribution to a document dated 25<sup>th</sup> September 2013, made by the kudiden of Adun kingdom, addressed to the Special Adviser Chieftaincy Matters, annexure A, bordering on the customary status of a regent contesting for the office of Chief (village head).

The general rule is that a regent, by the tradition and custom of the Adun people, is precluded from running for the office of a Chief (village head).

However, there are exception to the rule. The kudiden of Adun, in his document under reference, enumerated the exception, and without any hesitation we agree with him absolutely.

One of the exception to the rule as stated by the kudiden of Adun is that a sitting regent must first relinquish the office of a regent before applying for the office of Chief (village head).

A number of village heads in Adun kingdom were regents before ascending the throne of their respective villages.

1. **Ofat village:** Chief Samson Otana was selected and made a regent when his predecessor village head died. He later stepped down for another and, thereafter he was selected as a substantive village head of Ofat.
2. **Adun Beach (Obubem village):** chief fidelis Araji is the present village head. He first became a regent when the village head, Chief Ajaghe Eyo died. He stepped down and ran for the office of village head of Adun beach (Obubem village) and was selected by the kingmakers.
3. **Ofatura village:** Chief Edim Odung is also the present village head of Ofatura village. He first became a regent when the village head, (his predecessor) died. He stepped down and ran for the office of village head of Ofatura village, and was selected by the kingmakers.
4. **Ahaha village:** Chief Ogoji Enang he became a regent when his predecessor, Chief Ajaka died. He later relinquished the office of regent and contested for the office of the village head of Ahaha. He was selected by the kingmakers and is today sitting as the present village head of Ahaha village.

*A* 2  
The list is by no means exhaustive.

What is cardinal and fundamental in the custom with regard to this exception is whether the regent had earlier stepped aside before the consideration process for selection of village head by the kingmakers concerned, is put in place.

In the instant case, Chief Benedict Aje Onyam relinquished the office of regent, Ofodua Inland to chief Lawrence Obeten Ayo before contesting for the office of village head of Ofodua Inland. He perfected all customary requirement/rites at the time he stepped aside.

The village heads we cited above are living examples of the exception to the general rule. In other words, the cases corroborate the submission of the kudiden of Adun kingdom that a regent whose case falls within the instances outlined by the kudiden could validly be selected and crowned.

It, therefore, followed that the current holder of a certificate of recognition for Ofodua inland, Chief Benedict Aje Onyam was validly selected.

It is hoped that our contribution will help your office reach a just decision.

Thank you and God bless.

A<sup>2</sup>

Chief Job Arichi Egbe Ch. Job .....

Chief Stephen Akparakwu Egbe .....

Chief Francis Obem Omono Job B. A. ....

Chief Igwatus Egba .....

Atae Ale Enag .....

Atae Oden Egbe .....

Atae Linus Abeng Egbe A. ....

A3

C.C

The permanent secretary  
Chieftaincy matters,  
Governor's office  
Calabar

The kudent of Adun kingdom  
Odereghe Adun  
Obubra

The Paramount ruler  
Obubra L. G .A  
Obubra

The member representing Obubra federal constituency 11  
C RSHA  
Calabar



# HRH OVARR PATRICK ERONG EDOM

Iyerrawormo Kudiden of Adun Kingdom, Obagana Royal Palace,  
Oderegha, Obubra L.G.A.

Our Ref: \_\_\_\_\_

Date: 25th September, 2013

Your Ref: \_\_\_\_\_

The Special Adviser on Chieftaincy Affairs,  
Chieftaincy Department,  
Governor's Office,  
Calabar.

## CORONATION OF A TRADITIONAL CHIEF IN ADUN KINGDOM

We Adun Chiefs wish to let all of us know and be conversant with our custom/ tradition with reference to crowning of a traditional paternal family chief (Chief with Okpubhan emblem).

We have other customs, but we are talking of one of the very many for this time around.

Let us start by mentioning the traditional Adun villages that make up Adun kingdom each with their paternal families.

There are:-

1.	ODEREGHA	- Abhagana
		- Anyigba
		- Abhonyaka
2.	ABABENE	- Okpubhantern
		- Arangba
		- Akparankwu
		- Akoro
3.	OFAT	- Akon
		- Akpowang
		- Obomodim
4.	OFODUA	- Iva Egbe
		- Iva Egba
		- Iva Enang
		- Iva Obeten
		- Iva Awonokwe

5.	OVONUM	Ovonusi-tern Owosokon Awonibine Iva Ovat Awonokwe
6.	OFATURA	Adidona Akorokot Asekora Akokoma Abongha
7.	ADUN BEACH	Aganarim
8.	AHAHA	Iva Okey Iva Oquat
9.	OFODUA WATERSIDE	Okpowamwon

The above are the recognized traditional paternal families with emblems and palaces in Adun kingdom.

Traditionally the kwudiden comes from Abhagana family in Oderegha While the Odukwa (traditional prime minister) comes from Okpubhantem in Ababene

When it comes to crowning of any chief in any of these paternal families, it starts by king makers of that family choosing who is most qualified. But a sequence must be followed.

That is:-

- On the death of any of these family heads (chiefs). All the family heads/chiefs in Adun Kingdom would move to the palace of the chief in question with announcement that the said chief is ill.
- They would perform some rituals/incantations and then de-cap (remove the cap/crown from the dead chief) and wear any volunteer- member of that family who would now hold brief until the burial rites of the dead chief are done completely and systematically (orderly).
- If there is no family member that is interested now since they would be waiting for the substantive chief, any person from another family in that

village or the family head/chief of another paternal family in that village can stand to hold brief.

If still nobody comes up the Adun chiefs would move (go) with the crown/cap to Oderegha (our Ancestral home). In this case to claim it by this family in question would be costly/difficult.

This caretaker is supposed to hold brief and is therefore not qualified to be a substantive chief of the family that is why any other person outside they family can be a regent chief/caretaker.

d. The burial rites of the diseased chief as mentioned in (b) above include:

- i. Actual burial
- ii. Idut veiling/unveiling
- iii. Visiting of all Adun Chiefs palaces by the female child (daughter) of late chief dressed like a male child (son).
- iv. Removal of black clothes of the Okpubhan (emblem).

Thereafter, any family member who is interested can now go and present himself to the caretaker/regent chief with some items like a lap of red deer meat and wine and ask to be crowned chief of the family.

A regent chief or one holding brief cannot and is not qualified by tradition to be a substantive chief. Since he cannot present himself to himself.

If however he is a member of the family and all the king makers that make up the paternal family found out that there is no better person than the regent chief-the regent chief can become a substantive chief. Again if the regent chief wants to be or contest the stool he would first of all present to other elders a live goat and a pot of wine, hand-over the crown to the most elderly member (kingmaker). Such a persons this time is no more a regent chief but like any other member of the family.

So if any person that has indicated interest and has taken a lap of meat (Red deer) to the regent chief (caretaker) supported by one or two of the kingmakers, he (the person in particular) automatically by tradition becomes most qualified "THERE IS NO ELECTION."

A7

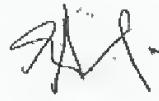
In addition, the said qualified person is presented to the Odukwa of Adun by the regent Chief and some elders with some items to the Odukwa.

It is the Odukwa that would now present the said person to the Kwudiden of Adun.

So even if the family has finished their arrangement the Kudiden and Odukwa of Adun must confirm that the Adun tradition has been followed systematically before arriving on the agreed person, if not the said family is sent back to the drawing board since they are (Kudiden, Odukwa, Adun Traditional Chiefs) the custodian of custom/tradition.

Thanking all of us.

  
Sec. Traditional Rulers' Council,  
Adun

  
Odukwa of Adun



*Annexure B*

## OBUBRA LOCAL GOVERNMENT

CROSS RIVER STATE OF NIGERIA

Our Ref: OB/LGA/S/S/VOL.II/734

Your Ref.....

(All correspondence to be addressed  
to the Executive Chairman)



Department: Security

Date: 26<sup>th</sup> July, 2012

*Your Majesty,  
Ovorr Clement U. Ewona  
The Paramount Ruler,  
Obubra Local Government Area*

### CANCELLATION OF CORONATION CEREMONY IN OFODUA

Arising from a letter from the office of the Clan Head, Traditional Rulers' Council of Ofodua-Adurut purportedly written by Chief Friday Okata (*Ojukwu of Ofodua Clan*) on the 25<sup>th</sup> July, 2012 seeking for security coverage for a coronation ceremony billed for Saturday, 28<sup>th</sup> July, 2012, I write on the Executive directives of the Chairman, Obubra Local Government to inform you that the coronation has been cancelled till further notice.

You are therefore, informed that due process, custom and traditional values of the land must be given recourse to.

The Executive Chairman must be properly and sufficiently briefed before any coronation is carried out.

It is expected that within this period there is absolute observance of law and order in the community as any breakdown thereof shall be seriously frowned at.

Thanks.

*Chris Enyi*

*(S.A. Peace & Security)*

*For: Chairman  
Obubra Local Government*

~~Annexure B: B1~~

*Copy to*

The DPO  
Obubra Division

The SSS  
Obubra

HRM Ovarr Patrick E. Edom,  
The Kudiden of Adun Kingdom

✓ Ovarr Afio Enang  
Odukwa of Adun Kingdom

Ovarr Friday Okata,  
Odukwa of Ofodua

Above for your information and strict compliance please.

*Chris Enyi*  
(S.A. Peace & Security)  
For: **Chairman**  
Obubra Local Government

17

## ANNEXURE C.

Iva Egbe Family,  
Ofodua,  
Obubra,  
Cross River State  
October, 17, 2013

The Divisional Police Officer,  
The Nigeria Police Force,  
Obubra

Sir,

### FORGERY AND UTTERING

I wish to report a criminal conduct committed by the Para - mount Ruler, Obubra, His Majesty Ovorr Clement U. Ewona and others.

His majesty did a false document, OB/LGA/S/TRC/11/532 dated 25<sup>th</sup> March, 2011, annexure A, knowing same to be false and with intent to pass it as a genuine document, tendered it to the Special Adviser, Chieftaincy Matters, Governor's Office, Calabar, through a forwarding letter, OB/LGA/S/TRC/11/46 dated 1<sup>st</sup> March, 2013, annexure 8.

Annexure A, page 2, serial number 38 purports to give effect that Mr. Festus Egbe Awodua of Iva Egba in Ofodua, Obubra had been selected as village head of Ofodua in-land, Ofodua, whereas, he was never selected.

Mr. Festus Egbe Awodua and his cohorts, in two separate documents, annexures C and D asserted that he (Festus Egbe Awodua) was selected on the 15<sup>th</sup> May, 2012 as a consensus candidate and by election conducted on the 24<sup>th</sup> May, 2012.

How did the name of Festus Egbe Awodua make the list, OB/LGA/S/TRC/11/532 dated 25<sup>th</sup> March, 2011 when the partners in crime averred that the purported selection took place in May, 2012, more than one clear year after the list in contention had been made?

Mr. Festus Egbe Awodua and his cohorts' desperation, to steal the birth-right of another, knows no bounds, even in the commission of a crime, as in the instant case where a name is inserted in a document made in 2011, whereas, the so called event that ought to legitimately give rise to the inclusion had not occurred.

The original copy received by me - File No 062-850  
W/PC Janet Ejaig 21/01/2013

The partners in crime, in an attempt to remedy the blunders they committed now put the cart before the horse. The Cross River State Chieftaincy law provides that selection of village/Clan head should precede recommendation to the Chieftaincy Office for recognition and certification. The law re-enforces the custom and tradition of the Adun people. By this tradition, the concerned royal family selects and presents the candidate to the village and the kudiden of Adun. Thereafter, the kudiden, if satisfied that the candidate met the requirement, instructs the clan chiefs (village heads) to proceed with installation ceremony. In other-words, the clan chiefs cannot perform installation without the express directive of the kudiden.

Annexure E are those who aided and abetted the making of the false document, OB/LGA/S/TRC/11/532 dated 25<sup>th</sup> March, 2011.

The Para -mount Ruler acted outside the powers conferred on him by the Cross River State Chieftaincy law, hence, the offence of forgery and uttering.

I am, therefore, anxiously waiting for your appropriate action, please.

MR. LINUS ABENG EGBE

**THOSE WHO AIDED AND ABETTED THE MAKING OF FALSE DOCUMENT**

1. FESTUS EGBE AWODUA
2. ARCH. LINUS O. OVAT
3. PASTOR VICTOR OVAT
4. HON. MATHEW ABENG
5. HON INNOCENT OVAT
6. OVARR FRIDAY OKATA
7. CHIEF EGBE ODONG
8. OVARR ABENG EKAM
9. OVARR EMMANUEL EGBA
10. CHIEF SAMUEL EGBA
11. CHIEF JOSEPH ABENG
12. OVARR ONNE ENANG
13. CHIEF ABENG ENANG
14. OVARR JAMES AKAM
15. CHIEF LAWRENCE E. OBETEN
16. OVARR GODWIN IGWE
17. CHIEF FRANCIS OBETEN
18. OVARR BRENDAN O. OBETEN
19. CHIEF LAZARUS A. AYO
20. OVARR DENIS O. OBA
21. CHIEF JOSEPH OBO
22. OVARR RICHARD AYO AGARA
23. CHIEF ONNE EGBA
24. OVARR AYO OKEY
25. CHIEF EDIM IBOR
26. OVARR EBIGHE OKEY
27. CHIEF OJEN OKEM
28. OVARR SYLVANUS AJE OVAT
29. CHIEF EDER AYO
30. CHIEF AWUDIM OKEM

C3



**OBUBRA LOCAL GOVERNMENT COUNCIL  
OBUBRA  
CROSS RIVER STATE, NIGERIA.**

Our Ref: OB/LGA/S/TRC/II/46

Your Ref:

(All communication to be addressed to  
The Chairman)

OBUBRA LOCAL GOVERNMENT HEADQUARTE

Paramount Ruler's Office, DEPARTME  
OBUBRA

DATE: 1st March, 2013.

The Special Adviser,  
Chieftaincy Matters,  
Governor's Office,  
Calabar.

FORWARDING LETTER

I hereby forward for your consideration an approval the under listed recommended Chiefs for recognition and certification.

Your urgent attention is highly solicited, please.



SUNDAY A. ENAMA  
Secretary  
Traditional Ruling Council,  
Obubra.



C-4

paramount ruler's office,  
obubra.

25th march, 2011.

our ref: OR/LCN/S/TRC/IN/532

LIST OF RECOMMENDED CHIEFS FOR CERTIFICATION  
AS CLAN HEAD AND VILLAGE HEAD SINCE 2005

NAME	DESIGNATION	VILLAGE	CLAN
Ovarr Edwin Bernard Oyem	vil. Head	orukwumin	Araragh
Ovarr Livinus I. Okuna	vil. Head	igiriden	Araragh
Ovarr Edem Agor	vil. Head	obonwuri	Araragh
Ovarr Nsime Nsime	vil. Head	Obra Land	Okhum
Ovarr Sylvester Sessey	vil. Head	nyanghe- yangha	Okhum
Ovarr Alimin Esseh	vil. Head	Agbotam	Onyen
Ovarr Kitien Njen Okpa	vil. Head	onyina	Onyina
Ovarr Simpson Agbor Okpa	vil. Head	ofangha- kangha	Ovukwa
Ovarr Ebong Abeng	vil. Head	Obep	Ovukwa
Ovarr Mbeng Obincha	vil. Head	Abayoungho	Ovukwa
Ovarr Geris Obeten	vil. Head	ofura	Arebom
Ovarr Obaji Oyama	vil. Head	Okposi	Omon
Ovarr Ekey Oyama	vil. Head	Nkwuma	Omon
Ovarr Ebong Edukwa Egbara	vil. Head	Nkum-Akpambe	Yala
Ovarr Sampson E. Edim	vil. Head	Akwart	Obubem
Ovarr Vincent Mayor	vil. Head	Ogbakuru- kangha	Obubem
Ovarr Eyo Edo	vil. Head	Sakande	Ovonus
Ovarr Ebong Oya	vil. Head	Okoi	Ovonus
Ovarr Sunday Ebong	vil. Head	Ofiana	Ovonus
Ovarr Cornelius Igban A.	vil. Head	Ntingha	Ofodua
Ovarr Sylvanus Ojen	vil. Head	Iya-Obeten	Ofodua
Ovarr James Akam	vil. Head	Iya-Abang	Ofodua
Ovarr Onne Obeten Enang	vil. Head	Onyikpendeden	Ofodua
Ovarr Philip Ekey	vil. Head	Ijuda	Ofodua
Ovarr Richard Agara	vil. Head	Uchekpo	Ofodua
Ovarr Ayo Ekey	vil. Head	oron	Ofat
Ovarr Ebo Oya	vil. Head	Oderegha	Adun ✓
Ovarr Patrick E. Edom.	vil. Head		

S/N	NAME	DESIGNATION	VILLAGE	CLAN
26.	Ovarr Abeng Matthew Bassey	Vill. Head	Oyan-tana	onyada
29.	Ovarr Nichodemus Adun A.	Vil. Head	Ovonum-tem-	Ovonun
30.	Ovarr Stephen Oyama Omori	Vil. Head	Ote-ebaze-	Mbo
31.	Ovarr Sylvester Ifeak O.	Vil. Head	Ahorodo	Mbo
32.	Ovarr Daniel Andrew Okey	Vil. Head	Okparangwu	Ababer
33.	Ovarr Magnus Ebe Ngbe	Vil. Head	Okumo	Edondo
34.	Ovarr Christian O. Imo	Vil. Head	Edondon	Edondo
35.	Ovarr Ohoro Ayang	Vil. Head	Agaragon	Ochon
36.	Ovarr Sylvanus Ating	Vil. Head	Onyen-brangha	onyen
37.	Ovarr Ngbede Eme	Vil. Head	Okumuruk	Abiapu
38.	Ovarr Piusus Awodua Onyam	Vil. Head	Ofodua inland	Ofodua
39.	Ovarr Adam Ozobe	Vil. Head	Ofutu	Izzikw.
40.	Ovarr Monday Igut	Vil. Head	Omeruk	Obhane
41.	Ovarr Peter Eworo	Clan Head	Obhane	Obhane

HIS MASTERY,  
OVARR CLAUDIO U. EWONA  
paramount Ruler,  
Obubra.

SUNDAY A. ENAMA  
Secretary  
Traditional Rulers' Council  
Obubra.

OBIONI TRADITIONAL COUNCIL  
FOR CERTIFICATION

6

STN.	NAME	STATUS	VILLAGE	CLAN	ANCESTOR
1.	OVARE OUYAH ABENY	V/H	OTABENG	ONUKWA	
2.	" ISANGHA IREK	V/H	OFONAMA	OSOPONG	
3.	" IBINGHA ANWUA	V/H	IGBOMSTERE	OGADAN	
4.	" STEPHEN OSOGU	V/H	ISOBIO		
5.	" OGESO ALORU	V/H	ITERIKPA	ISOBIO	
6.	" SWAGHA EYKBA	V/H	OKORU	OKORU	
7.	" OFIKE NNAMBAM	V/H	OFIA OTI	IZZUKWA	
8.	" SUNJAY NTE	V/H	UCHARA OSOFIA	IZZUKWA	
9.	" SWAH EKOM	V/H	INJUTUM	IZZUKWA	
10.	" FESTUS IBERE	V/H	IEGHA CHAFIA	IZZUKWA	
11.	" EKOR EKOK	V/H	NJINKA	OGHOU	
12.	" IGNETIUS EGBA	V/H	IVIA EGBE	OFODUA	
13.	" JAMES OKEY ECHEN	V/H	OCHOGORU	OGORUMU	
14.	" PATRICK ASAFIAH	V/H	OMWOKWUNU	ONOKUMU	
15.	" SAMUEL EGBE	V/H	OKPOKLOTO	ITANGHABU	
16.	" EYO OBA OBA	V/H	OLE	AKARAGHAI	
17.	" BASSEY OYAH	V/H	IKPENEM	AKUBON	
18.	" FAM AGBOR	V/H	IBNI	AKUBON	
19.	" ROBERT N. OGUA	V/H	OFIAKA	OB HANER	
20.	" JULIUS O. EBOKO	V/H	OFIALEKAM	OB HANER	
21.	" JULIUS O. EBOKO	V/H	AKWAEF ATTIA	OB HANER	
22.	" JAMES OKEY EDEM	V/H	OKOKBE	OFODUA	
23.	" FELIX AYANG	V/H	MBASEHOP	OFODUA	
24.	" EMANUEL O. OGBET	V/H	OSAMENIM	OKHUN	
25.	" JOHN. MBANG	V/H	OTABA	OSEREGHET	
26.	" EGBE EGBE	V/H	ATAGHA	ABABENG	
27.	" OKEY OBO	V/H	ITATIONA	ABABENG	
28.	" NICHOLAS AGBEKA	V/H	EDIM AGBEKA	NKUM NYAKA	

28.	ONWAR PETER OGHUONU	V/H	CHINASIM	AKUM - YAKU
29.	" MOSES EBUNGHA	V/H	EVANGELIST	APAPUN
30.	" OGASIN EBUNGHA	V/H	AKPANTRE	ABABEY
31.	" ENWENO OGHU AREU	V/H	NUJOJO	OMONI
32.	" TULUS ATOMI NUSA	V/H	SHOTOMA	APAPUN
33.	" NGETE EBORE NGBABO	V/H	ISOKO - 1300A	ISOKO
34.	" BENEDICT ATE OYAH	V/H	OFODUA	OFODUA
35.	" PETER OBO USUMA	V/H	MABUA TANTE	DAUGHTER
36.	" HENSHAW IRSEK	V/H	OMENE	OSOPONG
37.	" ANTHONY OGBOSONG	V/H	OGUNMA	OSOPONG
38.	" VINCENT MAYOR	V/H	AKWATE - ATTAKA	OBUBEM
"	VINCENT OYAHMA	V/H	OBALANG	AKALAGHAJ

27.

Distribution of Traditional rulers Council  
for Certification

SLN.	NAME	SITUTS	VILLAGE	CLAN	ANNUAL PAY
1.	DAKIR OYUAM	ABENY	V/H	OTABENG	ENUKWA
2.	" ISANGHTA	IPER	V/H	OFONAMA	OSODONG
3.	" BINGHTA	ANUWA	V/H	IGBONSTERE	OGADAJ
4.	" STEPHEN	OSOGU	V/H	ISUBO	ISOBIV
5.	" OGBOSO	AKOSU	V/H	IKORIKPA	ISUBO
6.	" OGBASIA	EKYBA	V/H	OKORU	OKORU
7.	" OFOKOKE NWAMBAN	V/H	OFIA OJI	IZZUKWOR	
8.	" SUNDAY	WTE	V/H	ECHIKA OSEKWE	IZZUKWOR
9.	" OWAH	EKOM	V/H	NYUTUM	IZZEW
10.	" FESTUS	IBERI	V/H	NEJUWA-OJAWUTH	IZZEW
11.	" EKOK	EKOK	V/H	NJINKA	OCHOU
12.	" IGWEIUS	EGBA	V/H	VA-EGBE	OFONHUA
13.	" JAMES OKEY ECHEN	V/H	OCHOGORU	ONJUNWA	
14.	" PATRICK A. AGHE	V/H	ONDOOKUNDO	ONDOOKUNDO	
15.	" SAMUEL EGBE	V/H	OKPASATO	ITANGHETI	
16.	" EYO OBA OBLIA	V/H	OLE	AKARAGHAI	
17.	" BASSEY OWEI	V/H	IPEDEN	AKOBON	
18.	" EDEM AGBOA	V/H	IBAN	AKOBON	
19.	" ROBERT N. OGBUA	V/H	OFABA	OBHANE	
20.	" JULIUS O. EBOKO	V/H	OFIJEKWA	OBHANE	
21.	" YACINTH MAYER	V/H	AKWATE-ATHUA	OBHANE	
22.	" JAMES OKEY EDEM	V/H	OKORBE	OBHANE	
23.	" FELIX AYUNG	V/H	MBASE-HOP	OBHANE	
24.	" ENNOKWEL O. OREH	V/H	OSOMWAM	OKHUN	
25.	" JOHN. MBAAG	V/H	OBABA	OBHANE	
26.	" EGBE EGBE	V/H	MAKWA	ABABENE	
27.	" OKEY OBO	V/H	ITAKWA	ABABENE	
28.	" NICHOLAS AGBUNWA B.	V/H	EDIN-ABUNWA	ABABENE	



CROSS RIVER STATE, NIGERIA 001043

*Traditional Rulers Law 1978  
(Section 13)*

## Certificate of Recognition

This is to certify that  
pursuant to the provisions of the Traditional Rulers Law 1978, the  
Governor of Cross River State of Nigeria hereby accords official  
recognition to

\* OVARR BENEDICT AJE ONYAM (VILLAGE HEAD)  
of OFODUA INLAND VILLAGE  
OFODUA CLAN

Local Government OBUBRA

Given at Calabar under my hand and seal this 2nd day of November,  
20 11



*Liye I. Imoke*  
Senator Liye Imoke  
Governor

\*State whether Village Head or Clan Head  
Name of Clan or Village

CODE NO.







ANNEXURE ~~D~~  
**OFFICE OF THE CLAN HEAD**  
**TRADITIONAL RULERS COUNCIL**  
**OFODUA - ADUN**  
**OBUBRA L. G. A**  
**C. R. S.**

Ref:.....  
Ref:.....

Date: 15th May, 2012

72

H. H.  
**Ovarr Patrick E. Edim**  
The Iyaramumo Kudiden of Adun Kingdom  
Oderegha - Adun  
Obubra L. G. A.

Your Highness,

**SELECTION AND PRESENTATION OF THE VILLAGE HEAD  
OF OFODUA INLAND/CLAN HEAD OF OFODUA CLAN**

After thorough due screening and due consultation, we the traditional rulers and king makers of the various gazetted villages that constitute Ofodua clan in Obubra L. G. A of C. R. S, having met all the traditional obligations of the land, we wish to happily inform you that, we have reached a consensus and state thus:

1. That the chieftaincy stool of Ofodua Inland is for the entire people of Ofodua clan
2. That we have found Chief Festus Egbe Awodua very fit and qualified as the village Head of Ofodua Inland and Clan Head of Ofodua Clan.
3. That the said Chief Festus Egbe Awodua is the consensus candidate from Iva Egba family in Ofodua clan.

4. That we took into consideration all the customs and tradition of the land.

5. That with Chief Festus Egbe Awodua, the expected peace will reign land in Ofodua clan

6. That Chief Festus Egbe Awodua is learned and has the West African Examination Council Certificate.

7. That as a council of Traditional Rulers, it is our duty to maintain the much-needed peace on our domains and preserve the custom and tradition.

8. That we deliberately put down the names of the past village Heads of Ofodua Inland for your knowledge

They include:

S/N	NAME OF PERSON	FAMILY/VILLAGE	REMARKS
1	OVARR EGOR OMUROGWA	IVA EGBA	OFODUA
2	OVARR EBOA	IVA OBETEN	✓
3	OVARR OBETEN	IVA EGBA	✓
4	OVARR OKADIM	IVA OBETEN	✓
5	OVARR EGBA I	IVA EGBA	✓
6	OVARR AGBORCHI	IVA OBETEN	✓
7	OVARR ODONG	IVA EGBA	✓
8	OVARR ONYAM ATAN I	IVA EGBE	✓
9	OVARR EGBA II	IVA EGBA	✓
10	OVARR OBETEN	IVA OBETEN	✓
11	OVARR AWUDIM	IVA EGBA	✓
12	OVARR ONYAM ATAN II	IVA EGBE	✓
13	OVARR EGBA III	IVA EGBA	✓
14	OVARR ODEN ONYAM	IVA EGBE	✓

OVARR Idimba - Iva EGBA

OVARR Ebura - Iva EGBA

**SUMMARY:**

1. Iva Egba family	-	7 Times
2. Iva Obeten family	-	4 Times
3. Iva Egbe family	-	3 Times

Your Highness,

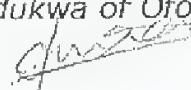
From the above, the Iva Egbe family should not claim ownership of the Royal institution as their bona fide right as they are now force and falsely claiming.

We are as the indigene of Ofodua, know exactly what happened before the three persons fro the Iva Egbe family occupied the throne. In truth they also know it but are only shying away from the truth. May God forgive them.

**PRESENTATION:** We wish to joyfully and in one accord, sincerely present to you, our kudiden of Adun Kingdom, our consensus candidate in the person Chief Festus Egbe Awodua, as our village Head of Ofodua Inland and Clan Head of Ofodua Clan.

*Signed:*

1. **Ovarr Friday Okata**  
*Village Head of Iva Awinokwe*  
*Odukwa of Ofodua Clan*



2. **Chief Egbe Odong**  
*King Maker*  
*Iva Awinokwe*



*CHIEF*

3. Ovarr Abeng Ekam  
Village Head  
Ofodua Water side

*CD Egba*  
5. Ovarr Emmanuel O. Egba  
Village Head  
Iva Egba  
061

7. Ovarr Onne Enang  
Acting Village Head  
Iva Enang

*James Akam*  
9. Ovarr James AKam  
Village Head  
Iva Obeten

*Godwin Igwe*  
11. Ovarr Godwin A. Igwe  
Village Head  
Oweka

*Brenden Obeten*  
13. Ovarr Brenden O. Obeten  
Village Head  
Ekoma

*Denis O. Oba*  
15. Ovarr Denis O. Oba  
Village Head  
Mughe

*Sam*  
4. Chief Samuel A. Egba  
King Maker  
Ofodua Water side

*Joseph Abeng*  
6. Chief Joseph Abeng  
King Maker  
Iva Egba

*Abeng Enang*  
8. Chief Abeng Enang  
King Maker  
Iva Enang

*Lawrence Obeten*  
10. Chief Lawrence E. Obeten  
King Maker  
Iva Obeten

*Francis Obeten*  
12. Chief Francis Obeten  
King Maker  
Oweka

*Lazarus A. Ayo*  
14. Chief Lazarus A. Ayo  
King Maker  
Ekoma

*Joseph Obo*  
16. Chief Joseph Obo  
King Maker  
Mughe

17. Ovarr Richard A. Agara  
Village Head of Ijoda

18. Chief Onne Egba  
King Maker of Ijoda

19. Ovarr Ayo Okey  
Village Head  
Ochikpu

20. Chief Edim Ibor  
King Maker  
Ochikpu

21. Ovarr Ebighe Okey  
Village Head  
Onyekpenden

22. Chief Ojen Okem  
King Maker  
Onyekpenden

23. Ovarr Stephen A. Egbe  
Village Head  
Otinghakangha

24. Chief Abeng Abeng  
King Maker  
Otinghakangha

25. Ovarr Sylvanus Aje Ovat  
Village Head  
Ntingha

26. Chief Edet Ayo  
King Maker  
Ntingha

27. Ovarr. Arachi Egbe  
Village Head  
Iva Egbe

28. Chief Ale Enang  
King Maker  
Iva Egbe

29. Ovarr Oyama O. Omono  
Village Head  
Ebon Egbe

30. Chief Lawrence O. Ayo  
King Maker  
Ebon Egbe

**31. Chief Awudim Oden**

*King Maker  
Ofodua Inland*

For ourselves and the entire people of Ofodua Clan

CC:

**1. H. H.**

**Ovarr Afro Enang**  
*Village/Clan Head of Ababene  
The Odukwa of Adun Kingdom*

**2. His Majesty**

**Ovarr Clement U. Ewona**  
*Paramount Ruler  
Obubra L. G. A*

**3. The Divisional Police Officer**

*Divisional Police Headquarters  
Obubra L. G. A*

**4. The Special Adviser to Governor**

*Chieftaincy Affairs  
Governor's Office  
Calabar.*

**5. The Executive Chairman**

*Local Government Council  
Obubra L. G. A*

**6. The State Security Services**

*Obubra Annex  
Obubra L. G. A*

*Above, for your information and attention, please.*

ANNEXURE

OFFICE OF THE CLAN HEAD  
TRADITIONAL RULERS COUNCIL

OFODUA - ADUN  
OBUBRA L. G. A  
C. R. S.

Date: 21st May, 2012

H. H.  
Ovarr Patrick E. Edom  
Iyarawumo Kudiden of Adun Kingdom  
Oderegha Palace  
Obubra L. G. A.

Your Highness,

SELECTION, CONFIRMATION AND FORMAL  
PRESENTATION OF CHIEF FESTUS EGBE AWODUA

Having considered all the factors and issues relating and bordering on the traditional selection of a village and clan head, and as a follow-up of the Traditional Rulers Council meeting, held on Sunday 20<sup>th</sup> May, 2012 presided by the Odukwa of Ofodua Clan and village head of Iva Awonokwe (Ovarr Friday Okata), for the Traditional Rulers of Ofodua clan, constitutionally, customarily, traditionally and for the purpose of peace to reign, took the bull by the horn.

Council also in accordance with the tradition and custom of the land, and having being properly guided by the TRADITIONAL RULERS EDICT OF 1978, part III page A98, went into the traditional method of selecting a village and clan head.

8. FACTORS APPLIED: The factors include:

1. Royal family background
2. Character
3. Educational background
4. Leadership qualities
5. Public acceptability
6. Respect to custom and tradition

SELECTION: After the address of the village head of Iva Awonokwe and Odukwa of Ofodua Clan in the person of Ovarr Friday Okpata, who presided the meeting followed the actual selection.

Chief festus Egbe Awodua of Iva Egba Village was accordingly selected, having met all the requirements and having all the qualities enumerated above as the new village head and clan head of Ofodua Inland.

In the selection exercise, the following Chiefs selected Chief Awodua; they include:

S/N	NAME OF CHIEF	VILLAGE	REMARKS
1	OVARR FRIDAY OKATA	IVA AWONOKWE/ODUKWA OF OFODUA	
2	OVARR JAMES AKAH	IVA OBETEN	
3	OVARR CHINE ENANG	IVA EHANG	
4	OVARR ABENG IGWE	OYEKA	
5	OVARR ABENG EXAM	OFODUA WATERSIDE	
6	OVARR EMMANUEL OBETEN EGBA	IVA EGBA	
7	OVARR DENIS AYO OSA	HUGHE	
8	OVARR AYO AGARA	IJODA	
9	OVARR AYO OKEY	OCHIKPOR	
10	OVARR EBIGHE OKEY	ONYEKPENDED	

Those who opposed the selection of Chief Awodua, include:

S/N	NAME OF CHIEF	VILLAGE	REMARKS
1	OVARR ARICHI EGBE	IVA EGBE	
2	OVARR OYAMA OBEM OMONO	EBON EGBE	
3	OVARR STEPHEN AKPARAKWU EGBE	OTINGHAKANGHA	

In attendance:

1. Chief Obem Obem
2. Chief Ignatius Egba
3. Chief Enang Egbe

#### CONSTITUTION OF OFODUA CLAN:

Ofodua clan is constituted with, the following traditional distinct villages. They include:

1. Ofodua Inland
2. Iva Egba Village
3. Iva Obeten Village
4. Iva Enang Village
5. Iva Awonokwe village and
6. Iva Egbe village respectively.

ADJOURNING VILLAGES: The adjourning villages are:

1. Ofodua waterside
2. Onyekpenden
3. Mughe
4. Ijoda
5. Ochikpor
6. Oweka

7. Ekoma
8. Ntingha
9. Ebon Egbe and
10. Otingakangha

**GAZETTED VILLAGES:** The six distinct villages and ten adjoining villages constitute the sixteen gazetted villages in the present Ofodua clan.

Cross River State government official gazette refers.

**CONFIRMATION:** The traditional rulers, having duly followed the traditional method of selecting a village and clan head, and having found Chief Festus Egbe Awodua of Iva Egba village of Ofodua clan fit, formerly confirm him as duly elected from this Thursday, 24<sup>th</sup> May, 2012. Chief Festus Egbe Awodua now replaces Late Ovarr Oden Onyam, former village and clan head of Ofodua, who slept in the Lord on August 10<sup>th</sup>, 2010.

**PRESENTATION:** Chief Festus Egbe Awodua is hereby formerly being presented, accordingly.

Signed:

1. OVARR FRIDAY OKATA	IVA AWONOKWE/ODUKWA OF OFODUA <i>[Signature]</i>
2. OVARR JAMES AKAM	IVA OBETEN <i>[Signature]</i>
3. OVARR ONNE ENANG	IVA ENANG <i>[Signature]</i>
4. OVARR ABENG IGWE	OWEKA <i>[Signature]</i>
5. OVARR ABENG EKAM	OFODUA WATERSIDE <i>[Signature]</i>
6. OVARR EMMANUEL O. EGBA	IVA EGBA <i>[Signature]</i>
7. OVARR DENIS AYO OBA	MUGHE <i>[Signature]</i>
8. OVARR AYO AGARA	IJODA <i>[Signature]</i>
9. OVARR AYO OKEY	OCHIKPOR <i>[Signature]</i>
10. OVARR EBIGHE OKEY	ONYEKPENDEN <i>[Signature]</i>

Cc:

1. Ovarr Afro Enang  
Village Head Ababene/  
Odukwa of Adun Kingdom
2. Ovarr Ovat Enang  
Secretary,  
Adun Traditional Rulers Council
3. His Majesty  
Ovarr Clement U. Ewona  
Paramount Ruler  
Obubra L. G. A.

4. The Executive Chairman .....  
Local Government Council,  
Obubra.
5. The Divisional Police Officer .....  
Divisional Police Headquarters  
Obubra L. G. A
6. State Security Services .....  
Local Government Annex  
Obubra L. G. A.
7. The Special Adviser .....  
Chieftaincy Affairs  
Governor's Office  
Calabar.

*Above, for your information, please.*

# ANNEXURE F

The Office of the King-makers,  
Ofodua-Adun,  
Obubra,  
Cross River State.  
10<sup>th</sup> October, 2013.

His Excellency,  
The Executive Governor,  
Cross River State,  
Governor's Office,  
Calabar.

Your Excellency,

## A PROTEST AGAINST ABUSE OF OFFICE COMMITTED BY HIS MAJESTY, THE PARA-MOUNT RULER OF OBUBRA.

We, the king-makers of Ofodua-Adun, Obubra, have observed with dismay the unethical and illegal role being played by the Para-mount Ruler of Obubra in the chieftaincy dispute between Iva Egbe family and Iva Egba family in Ofodua-Adun, Obubra.

The recent misconduct of the Para-mount Ruler, Obubra is the inclusion of the name of Mr. Festus Egbe Awodua on the list of Chiefs he recommended for certification as clan and village head. The relevant list is OB/LGA/S/TRC/II/532 dated 25<sup>th</sup> March, 2011, jointly signed by the Para-mount Ruler and Secretary Traditional Ruling Council, Obubra; and forwarded to the office of the Special Adviser, Chieftaincy matters, Governor's Office, Calabar through letter number OB/LGA/S/TRC/II/46 dated 1<sup>st</sup> March, 2013, annexures B and A. On page 2, serial number 38, of the list under reference, the imposter Mr. Festus Egbe Awodua is designated as village head of Ofodua In-land, in Ofodua Clan.

Your Excellency, the imposter, Festus Egbe Awodua is neither from the Royal family in Ofodua nor one of the candidates during the consideration process undertaken by the King-makers.

A liar must have good memory failing which he will be exposed. We want to quickly draw your attention to two documents authored by unqualified elements in Ofodua addressed to the Kudien of Adun Kingdom (Big Chief), Ovarr Patrick E. Edom, copied the Para-mount Ruler, Obubra and other authorities, annexures C and D.

Annexure C dated 15<sup>th</sup> May, 2012 shows that the authors held a meeting on this 15<sup>th</sup> May, 2012 for the selection of a village head, Ofodua In-land and in that meeting, they agreed on a consensus candidate, Mr. Festus Egbe Awodua. In annexure 'D' the authors averred that they, again, met on the 24<sup>th</sup> May, 2012 as "King-makers" and

selected Mr. Festus Egbe Awodua as village/clan head of Ofodua, having scored majority votes in the election they conducted on this date.

Your Excellency, there is a pertinent question which begs for an answer: the imposter, Festus Egbe Awodua is claiming that he was selected by the "King-makers" of Ofodua on the 15<sup>th</sup> and 24<sup>th</sup> May, 2012. Granted the imposter's selection process was conducted on the 15<sup>th</sup> and 24<sup>th</sup> May, 2012, how did his name make the list, OB/LGA/S/TRC/II/532 dated 25<sup>th</sup> March, 2011 co-authored by the Paramount Ruler and the Secretary, Traditional Ruling Council, Obubra? The Para-mount Ruler has explanation to make for including a person who was not selected at the time he drew up the list, OB/LGA/S/TRC/II/532.

Your Excellency, the S.A. Chieftaincy is acting on a document, OB/LGA/S/TRC/II/532 dated 25<sup>th</sup> March, 2011 that is tainted with fraudulent claim. The S.A. is aware that Mr. Festus Egbe Awodua and his cohorts brought a petition against the village head of Ofodua In-land which he treated, annexure E. The S.A. found as a fact that the village head, Chief Benedict Aje Onyam was and still the legitimate holder of a certificate of recognition.

We are therefore surprised that the S.A. who did not find merit in the petitioner's case is now processing a certificate of recognition in favour of the petitioner, Festus Egbe Awodua who is not from the ruling house as village head of Ofodua In-land, Ofodua. If a certificate of recognition is issued in favour of Mr. Festus Egbe Awodua, then Ofodua In-land will have two village heads, a situation the government has been labouring hard to prevent.

Your Excellency, the S.A. chieftaincy is also aware that the current holder of the certificate of recognition for Ofodua In-land, Ofodua, had the certificate long before the imposter and his cohorts constituted an illegitimate and illegal conclaves on the 15<sup>th</sup> and 24<sup>th</sup> May, 2012. Infact, the certificate of the current holder was delivered to him by the Para-mount Ruler, Obubra in a well attended ceremony long before the making of the list in contention, OB/LGA/S/TRC/II/532 dated 25/3/2011.

Your Excellency, if the scheduled installation of the current holder of the certificate of recognition was not illegally scuttled by a Permanent Secretary, Arc. Linus Ovat on the 14<sup>th</sup> May, 2012, the illegal conclaves of 15<sup>th</sup> and 24<sup>th</sup> May, 2012 would not have been convened.

Arc. Linus Ovat was served an invitation card on the 13<sup>th</sup> May, 2012 to attend the installation ceremony the next day 14<sup>th</sup> May, 2012. He took exception and immediately organized a violent opposition which prevented the Adun traditional rulers from entering Ofodua on the 14<sup>th</sup> May, 2012 for the ceremony. He followed it up by sponsoring the constitution of illegal conclaves. The S.A. chieftaincy, again, found as a fact, that Arc. Linus Ovat frustrated the holding of the traditional ceremony of installation.

· Arc. Linus Ovat admitted in writing, in a document he copied His Excellency, that he called the Kudiden of Adun kingdom on his mobile phone on the 13<sup>th</sup> May, 2012 and prevailed on him not to send Adun chiefs to Ofodua for the ceremony scheduled to take place the following day 14<sup>th</sup> May, 2012, annexure F. This apparent affront to a legal order/process by a serving Permanent Secretary who by virtue of his position, is obliged to enforce government policy, leaves much to be desired. The employment of self-help by any person, no matter how highly placed, should not be condoned; and we want to believe that the government is contemplating a deterrent action

Arc. Linus Ovat has been boasting that he has the State Government on his side, hence, he is above the law. We are now made to believe his claim, otherwise, there is no justifiable reason that is prompting the S.A. Chieftaincy and the Para-mount Ruler Obubra to carry out illegal acts. The acts are not only manifestly unlawful, they are capable of bringing about break-down of law and order in the community.

If Arc. Linus Ovat is unhappy that the Government of Cross River State issued a certificate of recognition in favour of a candidate he does not support, he should seek redress in court. Already Arc. Linus Ovat raised the issue of chieftaincy in a pending civil suit, in his statement of defence and counter-claim. And by this development, the matter is subjudice.

Our prayer, therefore, is that the government should set up an investigating team to ascertain the legality or otherwise of the inclusion of the name of Mr. Festus Egbe Awodua on a list drawn on 25<sup>th</sup> March, 2011 OB/LGA/TRC/11/532, whereas, the imposters in their documents dated 15<sup>th</sup> and 24<sup>th</sup> May, 2012, addressed to the Kudiden of Adun Kingdom, asserted that the meetings of the "King-makers" that selected Egbe Awodua were held on the 15<sup>th</sup> and 24<sup>th</sup> May, 2012. Secondly, the S.A Chieftaincy, a public officer, owes us an explanation why he entertained and processed a matter he had inquired into and found no merit.

Our further prayer is that the Para-mount Ruler of Obubra be advised not to usurp the traditional and customary powers of the Kudiden of Adun Kingdom. Mr. Festus Egbe Awodua is not known to the Kudiden of Adun Kingdom. The Kudiden is the only competent authority to advise the Para-mount Ruler, as well as, the S.A. Chieftaincy on claims of Mr. Festus Egbe Awodua.

There is urgent need for His Excellency to bring the situation under control. It is our fervent belief that the Government of Cross River State, under your able leadership, is a government of Laws.

We are anxiously waiting for your intervention, please.

God bless His Excellency.

Chief Job Arichi Egbe:.....  
Chairman College of King- Makers

Chief Stephen Akparakwu Egbe:.....  
Member

Chief Ignatius Egba Anyina:.....  
Member

Ate Ale Enang:.....  
Member

Ate Oden Egbe:.....  
Member

CC:

S.A Chieftaincy matters  
Governor's office  
Calabar.

Member Representing Obubra II State Constituency  
Cross River State House of Assembly  
Calabar.

The paramount Ruler Obubra.  
Obubra Local Government Area,  
Obubra.

The Kudiden of Adun Kingdom.  
Oderegha, Adun.

The Permanent Secretary  
Chieftaincy Matters Governor's  
Governor's Office.

The Executive Chairman  
Obubra Local Government Council  
Obubra.

The DPO  
Obubra.

The State Security Service Obubra  
Obubra Annex.  
Obubra.

---

ANNEXURE G.

Government Of Cross River State, Nigeria

- 6<sup>th</sup> August, 2012
- The State Security Adviser  
Governor's Office,  
Calabar

**OFODUA CHIEFTAINCY TUSSLE:**

**REPRESENTATION ON THE ALLEGED INVOLVEMENT ARC. LINUS O. OVAT**

I understand a security report from Obubra, purports that I sponsored the violence which erupted in Ofodua Community, in the night of Friday 28<sup>th</sup> July, 2012 and early morning hours of Saturday 29<sup>th</sup> July, 2012 over chieftaincy dispute. I am shocked and surprised at the rationale behind the view of the report which, ordinarily speaking should have been a product of properly counter-balanced facts, an obvious omission in this case, as no security personnel had ever called or interviewed me in connection with any conflict anywhere. I, therefore, wish to take this opportunity to make representation to establish my innocence.

In the antecedent background of my village, is a history of bitterness nurtured against my late father and his household, for inexplicable reasons, by the Iva Egbe family. As a man with the fear of God, I had tried over the years to correct that anomaly, by promoting understanding amongst them, even, to the point of marrying one of their daughters, which marriage has benefitted them in several ways. However, some of them still antagonize me out of sheer envy. The allegation is, thus, not surprising save that the said report is baffling.

I understand the Chief Press Secretary to Obubra Local Government Chairman is at the forefront of the diabolical allegation. During the last PDP Ward Congress held in Ofodua, he (the Chief Press Secretary to Chairman), was said to have tampered with the proposed list of presiding officers and, imposed himself as Party Agent against the wish of the Party Leadership. However, the party recognized the official of their choice whose stipends he (the Chief Press Secretary) tried to claim. When he could not succeed, he approached me and, even, sent several text messages to me to prevail on Chief Obeten to pay him for rendering "Party Agent's duties." He has been nursing ill feelings against me because I could not influence Chief Obeten to pay him what he really did not deserve.



Furthermore a number of persons who heard the news, have tried to console me by giving me the impression that I am not the target of the allegation. The issue giving rise to the report, they say, derives from the activities of political gladiators who have their eye on 2015 House of Reps. Their target appears to be Chief (Hon.) Ray Obeten whom they perceive as their obstacle. According to that reasoning, implicating me and other people feigns their ultimate target. The mention by so many people of the active involvement of the Local Government Council Chief Press Office speaks volumes of whose interest it serves.

The Adun Traditional set up and practice is incompatible with the persuasion of my faith. Since April, 1976 when I got converted through the Gospel Crusade held in Calabar, by the Rev T. L. Osborne, I keep a wide distance from traditional circles as much as possible.

However, on Sunday May 13, 2012 while on my way to Obudu Cattle Ranch Retreat, one Mr. Linus Abeng Egbe (Apela), a driver working with CRUTECH, served me invitation to attend the coronation of Chief Aje Benedict Onyam as the village head of Ofodua scheduled for the next day. The invitation was signed by him and Mr. Festus Obeten, an Accountant with the Local Government (photocopy attached). I later gathered that, the community perceived the planned coronation as sectional and not serving the interest of all; as it was entirely conceived and prosecuted by only one out of five family units in the village and, was led by persons who are neither traditional chiefs nor kingmakers. Tension was, generally, conceivable and I learnt the head chief of Adun was requested to persuade the Adun Traditional Rulers to, temporarily, suspend the ceremony pending further consultation; to ensure the installation of Ofodua Chief, satisfied traditional requirements and, enjoys the participation of all families. I later contacted the Head Chief on phone, from the Ranch, to confirm the speculation. The Chief replied in the affirmative that he would "crown a man in Ofodua" the next morning. When he sought what my view was, I told him that I subscribed to deferment in the interest of peace. He then assured me he would allow Ofodua people to reconsider and represent the issue to Adun people peacefully.

The next day, while in the Obudu Ranch, Mr. Patrick Egba, one of my brothers-in-law told me that there was commotion at the village over coronation of the village head. I was taken aback by the news. However, later that morning, the Chairman of Obubra Local Government Council, told me there was calm at home. He, however, created a picture that some persons were trying to usurp the Ofodua village headship from the royal family. I took pains to explain to him that the royal stool of Ofodua rotates among three royal families of

Iva Egba, Iva Egbe and Iva Obeten as determined by the kingmakers. I further informed him that the immediate past chief, my Father-in-law, succeeded Ovaar Egba (aka Ovaar Mayor) who hailed from Iva Egba family to proof the point. The Chairman then assured me that he was going to invite the parties for dialogue to ensure peace.

On our return from the Ranch, I learnt after the Chairman's meeting with the contending parties, the matter was referred to Ofodua Kingmakers alongside the Adun Traditional Council for determination.

Beyond that point, I had no further brief on the matter until Friday July 28, 2012 when I learnt a coronation was deferred by Local Government. I stayed clear because of the rituals of chieftaincy, its idolatry and the concomitant moral, spiritual and socio-economic effects. I also stay clear because of my position and responsibilities as an elder in the Church.

Moreover, on the 3<sup>rd</sup> of July, 2012 my mother slipped, fell down and fractured her upper femur in my house. Since then only her condition and official duties occupied my time and attention.

After she was successfully operated on the 23<sup>rd</sup> of July, 2012 I was, subsequently, required to show even greater commitment for post surgery care, management and monitoring. I had to take that up as a priority project. I hadn't any time to waste on a tradition I have no faith in. The current crisis confirms my conviction about the evil associated with that institution.

In the early morning hours of Saturday July 29, 2012 an SMS alert woke me from sleep. I jumped out of bed thinking it was a distress call from the hospital. It rather turned out to be a message from my bosom friend, Pastor Emmanuel Ovat who alerted me of uneasy calm at the village and called for assistance. Looking at the hour of the night, I concluded that only God would intervene in such a circumstance. So I requested that we take the matter up in prayers.

Later that morning, I called him to ascertain what really happened and how it fared. In reply he told me there was violence and the situation had escalated. Unfortunately I had a call to attend to my mother at the hospital at the same time. I had to rush to there (hospital) where I spent the rest of that day.

However, I made concerted effort to reach the Chairman of the Local Government Council for help. His line was switched off. When I eventually got through, he refused to pick the call and has not bothered to call back even up to the time of this write up. I understand his Chief Press Secretary had fed him with several distorted facts about the Ofodua Traditional Throne

After my mother's condition had stabilized that I scrolled through my cell phone for the contact of the SSA. When I could not locate the number, I requested my brother to contact him to assist quell the uprising in the village.

To my greatest astonishment, my brother returned to inform that I was implicated in the uprising by a security report.

The speculation that I was involved in the clash in my community is altogether false and a diametric opposite of what I am. It is wicked and diabolical. It is orchestrated by people who are lacking in progressive thinking and who perhaps see blackmail as the only means to political power.

I am an Ofodua indigene. I own treasured properties there, both inherited and personal, which are which are not immune to consumption by violence or war. If destroyed I would suffer colossal loss. It is, therefore, unacceptable to reason that I will encourage any such dastardly clash. The speculators of such diabolism against me are yet to render a convincing argument.

I still have my obligation of children's school fees and my mother's medical bills pending. How would I have preferred to fund violence instead?

The principal families in the disagreement are both mine. On one side is my own wife's paternal family, Iva Egbe and, on the other side, my own paternal family Iva Egba. It is irrational to think that one in my shoe would have aided a violation of the same peace he had strove to promote among both of them.

Before I conclude my representation, let me reiterate the fact that notwithstanding my lethargy in traditional matters; I am very conversant with its history. Oral tradition holds that there were two original royal families of Iva Egba and Iva Obeten in Ofodua. However, in the days of one Ovaar Agwudim, a corrupt and tyrannical ruler, the people found opportunity,

while he was away for the burial ceremony of his relation at Ofombongha, to enthroned Ovaar Onyam Egbe whose mother was said to be from one of the royal families. This brought in Iva Egbe as an additional royal family. Over the years, the throne had been rotating among the three royal families as decided by the kingmakers.

In my life time of 55 years, two chiefs had occupied the throne: Ovaar Egba of Iva Egba family and, Ovaar Oden of Iva Egbe family. After the demise of Ovaar Egba (aka Ovaar Mayor) in 1974, one Chief Ebon from Iva Obeten royal family was to succeed him. On the day of his coronation, Iva Egbe family attacked the venue and, subsequently, seized the throne.

The events of Saturday July 29, 2012 appeared to have been an attempt to replicate the same confusion upon which the immediate past monarch, my father-in-law, was enthroned except that the coronation itself had been deferred to a future day by the chiefs of Adun. Ofodua people have their tradition of ascendancy to the throne and, oral tradition has the number of rulers that have been produced by each of the units. If security personnel work hard enough they can get the truth of the matter.

In conclusion I wish to reiterate that I have my personal convictions that the Ofodua village stool has a curse which hunts after the offspring of its occupiers. Based on this persuasion I never got myself entangled with any chieftaincy tussle. Please have it on record that I am not privy to the crisis of July 28 to 29, 2012.

  
Arc. Linus O. Oyat

Copy to:

✓ His Excellency

The Governor of Cross River State

Governor's Office,

Calabar.

The above for your information, please.

  
Arc. Linus O. Oyat

SPECIAL EDITION

**THE CEDAR CREEK COUNTRY, OREGON A LOCAL GUIDE**

## How The Pleasure To Marry

By His Highness Ovarr Patrick O. Erong, the Kuddien of Adun Kingdom.  
As scheduled below:-

360

1307

四百四

14<sup>th</sup> May, 2012

10.00  
CENT. PER DAY  
FREIGHT

Ham Head Palace, Oldham, Lancashire

## Obio Local Government Area

## CHIRIKIAN, PLANNING COMMITTEE

OFODUA OBUBRA LGA

MR LINUS A EGBE  
SECRETARY, PLANNING  
COMMITTEE  
OFODUA OBUBRALGA

## ANNEXURE H

Omene Village,  
Obubra Local Government Area,  
31<sup>st</sup> May, 2014.

The Chairman,  
Obubra Local Government Council,  
Obubra.  
Sir,

### THE RE-BLOCKING OF OMENE/OGUROKPON ROAD

I wish to inform you that, the road linking Omene and Ogurokpon has again been blocked for over one week now. This Ugly incident has been reported to the Police on the 25<sup>th</sup> of May 2014.

The D.P.O Responded and brought his men who were accompanied by some sympathisers of Ofumbongha. Ie. The two Clan heads of Ofumbongha, three village heads of Ofumbongha, the Councilor of Osopong I and that of Ofumbongha / Yala, some youth leaders from Ofumbongha and Omene went to the scene of crime as to appeal to them for peace to reign.

Sir it was surprising and so unfortunate that the people of Ogurokpon men and women came out and threw stones on these high respected personalities.

The following day the villante of Osopong I went to appeal to them to ensure peace, but it was unfortunate, again the people of Ogurokpon came all out and got them well beaten up and some in the state of coma.

It will be noted that in the month of April this similar incident happened and a formal complaint was made to the police.

When the D.P.O and his men moved to Oguropon with the community leader of Omene, the youth leader and three other youth in the palace of the Paramount ruler, they were all beaten up and were stripped half naked which is a taboo in the culture of Mbembe nation.

It will be noted that, this matter has been resolved by the council *Local* *Meeting*

I want to ask if peace is not found in the Paramount ruler palace, where should peace be found. That mean the peace of entire Obubra nation is threatened.

No wonder that there is a lot of insecurity in Obubra Local Government, because the Paramount ruler is not capable to handle issues.

Sir it may interest you to know that, upon all the movements of the police to Ogurokpon, no arrest that has been made and that it is the home of the Paramount ruler, and I want to ask if the law in Nigeria does not catch anybody who comes from the village or town of the Paramount ruler.

Since all avenues have been used to no avail, I want to appeal to the council to come and save Omene people from the plot of the Paramount ruler and the entire Ogurokpon people, because one day he may send his people to come for a war against us before our lives and properties would be destroyed

Thanks

We are: Chief Paul Ene Village Head : Sign ..... P. Ene 31/5/19  
 Mr. George Ogbeja Community Leader: Sign ..... G.Ogbeja 31/5/19  
 Mr. Aja Ogbeja youth leader: Sign ..... A. A. 31/5/19  
 Mrs. Maria William women leader: Sign ..... M.D. 31/5/19

Copy to D.P.O

Copy to S.S.S

Copy to Peace and Security

Copy to Traditional Ruler Council

Omene Village  
Obubra Local Govt. Area.  
Cross River State.  
26-03-2014.

The Chairman  
Obubra Local Govt. Council  
Obubra.

Through:  
The Special Adviser  
Peace and Security  
Obubra Local Govt. Area.

Through:  
The SSS  
Obubra Local Govt. Area.

Through:  
The D. P. O.  
Obubra Division.

Sir:

### OMENE/OGUROKPON CRISIS

I wish to inform you that, Omene and Ogurokpon are in a dispute over a road linking them.

The road in question was constructed in the year 2000 by Omene people before Ogurokpon people came and cited along the road.

In the year 2001, Ogurokpon people went and dug a big trench across the road to block the people who are passing to Omene beach which they had preferred that, the people should be going to their beach.

The matter was reported to council and the Chairman Hon. Agbor Ngbogha set up a committee and arrived at the resolution attached.

On the 22-03-2014, when the youths of Omene Community went to repair the bad areas of the road which those who are plying the road have been complaining.

The youths of Ogurokpon came with knives and sticks to chase Omene youths away which they claim that, that area of the road belongs to them which Omene youths left the

area. Ogurokpon youths then came and removed all the gravels and sand that was used there and throwing to the bush, you can see picture labeled No. 1.

From there moved to the junction of the road and dug a very big trench across the road and directing those who ply the road to go straight to their beach. See picture II attached.

Omene Community invited the Police which the DPO decided to come with his men and see things by themselves.

After seeing he led us to the Paramount Ruler's Palace where he addressed the two communities ensuring for peace we all went home.

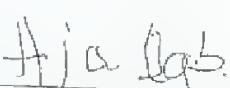
The following day which was 25-03-2014 became worst when all the youths of Oguuokpon returned back to the junction and blocked the road holding everybody who comes there hostage and would move them to their beach.

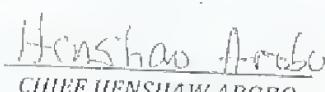
Omene Community called the DPO again who sent his men to come, and we again went to the Paramount Rulers' Palace where the Police preached peace.

At the end of the Police' speech, I saw four (4) youths walking toward me and my son George Ogbeja and Friday George attacking us tearing our cloths and make way with my Tecno hand set and the sum of Three Thousand Naira (N3,000.00), in present of the Paramount Ruler and the Police.

Those who attacked me and my son are (1) Ovat, Ovat (2) Obo Nyama (3) Daniel Irok (4) Igwut D. Irok and the other, whose names are with the DPO attacked the youth leaders of Omene, Aja Ogbeja and Victor Ogbeja and also tear their cloths which I know that the attack was as a set up to attack Ogbeja family in that Palace in presence of the Paramount Ruler.

  
 GEORGE OGBEJA  
 Comm. Leader 25/3/2014

  
 AJA OGBEJA  
 Youths Leader 26/3/2014

  
 CHEF HENSHAW AROBO  
 Village Head 26/3/2014

PER SEIZURE ON MR GEORGE  
OGBEJA

IN THE HIGH COURT OF CROSS RIVER STATE OF NIGERIA

RECEIVED ON 18/7/2014 IN THE OBUBRA JUDICIAL DIVISION  
HOLDEN AT OBUBRA

BETWEEN:

IN THE MATTER OF AN APPLICATION BY

1. CHIEF SUNDAY AKUMBA
2. MR. MASCELLINUS SUNDAY OWOT
3. MRS. JANET IJI
4. MR. IGUT OSAM

*(for themselves and on behalf of the people of  
Ogurokpon Community of Osopong I)*

FOR AN ORDER FOR THE ENFORCEMENT OF A  
FUNDAMENTAL RIGHT

APPLICANTS

AND

IN THE MATTER OF

1. CHIEF HENSHAW AROBO
2. MR. GEORGE OGBEJA
3. MR. AJAH OGBEJA
4. MRS. MARIA ENE AMENE
5. VICTOR WILLIAM OGBEJA  
*(for themselves and on behalf of the people of  
Omene Community of Osopong I)*
6. THE DIVISIONAL POLICE OFFICER,  
OBUBRA.
7. THE COMMISSIONER OF POLICE,  
CROSS RIVER STATE.

RESPONDENTS

NOTICE OF APPLICATION FOR ORDER ENFORCING A FUNDAMENTAL RIGHT  
PURSUANT TO THE FUNDAMENTAL RIGHTS (ENFORCEMENT PROCEDURE)  
RULES, 2009.

TAKE NOTICE that the High Court, Obubra will be moved on 18/7/2014 at the hour of 9.00 O'clock in the forenoon or so soon thereafter as Counsel can be heard on behalf of the Applicants for:

THE RELIEFS sought by the applicants are:

- (1). An order declaring that the applicants are entitled to the protection of their human rights to wit the right to personal liberty and accordingly their incessant harassments and intimidation by the 1<sup>st</sup> – 5<sup>th</sup> respondents by the use of men of the Nigerian Police, Divisional Headquarters, Obubra under the command of the 6<sup>th</sup> and 7<sup>th</sup>

area. Ogurokpon youths then came and removed all the gravels and sand that was used there and throwing to the bush, you can see picture labeled No. 1.

From there moved to the junction of the road and dug a very big trench across the road and directing those who ply the road to go straight to their beach. See picture II attached.

Omene Community invited the Police which the DPO decided to come with his men and see things by themselves.

After seeing he led us to the Paramount Ruler's Palace where he addressed the two communities ensuring for peace we all went home.

The following day which was 25-03-2014 became worst when all the youths of Ogunokpon returned back to the junction and blocked the road holding everybody who comes there hostage and would move them to their beach.

Omene Community called the DPO again who sent his men to come, and we again went to the Paramount Rulers' Palace where the Police preached peace.

At the end of the Police' speech, I saw four (4) youths walking toward me and my son George Ogbeja and Friday George attacking us tearing our cloths and make way with my Tecno hand set and the sum of Three Thousand Naira (N3,000.00), in present of the Paramount Ruler and the Police.

Those who attacked me and my son are (1) Ovat, Ovat (2) Obo Nyama (3) Daniel Irek (4) Igwut D. Irek and the other, whose names are with the DPO attacked the youth leaders of Omene, Aja Ogbeja and Victor Ogbeja and also tear their cloths which I know that the attack was as a set up to attack Ogbeja family in that Palace in presence of the Paramount Ruler.

*George Ogbeja*  
GEORGE OGBEJA  
Comm. Leader 25/3/2014

*Aja Ogbeja*  
AJA OGBEJA 26/3/2014  
Youths Leader

*Henshaw Arobo*  
CHIEF HENSHAW AROBO  
Village Head 26/3/14